The Relief Society Magazine

December 1928

Vol. XV
No. 12

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VOL. XV DECEMBER, 1928 NO. 12

GLORY TO GOD IN THE HIGHEST
AND ON EARTH PEACE
AMONG MEN,
GOOD WILL
RG
CHRISTMAS

The Miracle

By Claire S. Boyer

Into each man's life comes the miracle—
The wonder of manger and star;
But 'tis only the wise men see the light,
And the shepherds who watch afar;

And only the wise men follow its gleam
Through a desert of dusty days,
And the purple murk of appalling nights,
And the terror of Herod-ways;

And only the shepherds hear the song
Of "Glory to God on High;"
For their hearts are rich with humility,
And tuned to the heavenly cry.

Yet His star is hung for all to see,
And each has the right to bring
The gift of his soul in the palm of his hand
To the manger that cradles the King.

For to all of the people of East and West
Come the tidings of joy each year,
But few are the shepherds and wise men
With the faith to see and to hear.

Into each man's life comes the miracle—
The joy of the Christ Child's birth—
But human love alone can bring
A second Peace to the earth.

President Clarissa Smith Williams

THE
Relief Society Magazine

VOL. XV DECEMBER, 1928 No. 12

Clarissa S. Williams

By Mrs. Amy Brown Lyman

President Clarissa Smith Williams, sixth General President of the Relief Society of the Church of Jesus Christ of Latter-day Saints, was released with honor at the General Conference of the Church on October 7, 1928. In presenting her release, President Heber J. Grant expressed his personal appreciation and the appreciation of the Church generally for the excellent administration of President Williams, and for her long and faithful service in the Relief Society.

President Williams' release was not a surprise to those who attended the Relief Society conference on October 4. At that time, in her closing address, she stated that it was not her desire to remain in active service indefinitely, and that she might at any time retire as an officer in the organization. She called attention to the fact that she has always advocated that Relief Society women do not hold office too long, as there are many capable women and offices should rotate.

Mrs. Williams was appointed General President of the Relief Society on April 1, 1921, and has served in this capacity seven and a half years. Previous to this appointment she held many positions of trust in the organization; in fact her service is unique in that it began so early in her life, has been continuous, and has comprehended such a variety of activities. At the age of 16 she was a visiting teacher. She was later secretary and then president of the 17th ward Relief Society. She served for a number of years as stake secretary of the old Salt Lake stake; and when this stake was divided into four stakes, she was made president of the division which retained the name of Salt Lake stake. On November 7, 1901, she was appointed a member of the General Board of Relief Society, and also treasurer of the board. At April conference of the Church in 1911, she was appointed first counselor to President Emmeline B. Wells. This

position she held until the retirement of Mrs. Wells on April 1, 1921, when she was appointed General President.

In addition to her Church work President Williams has taken active interest in civic, patriotic, and community organizations. She is a charter member of the Utah Society of the Daughters of the Revolution, a charter member of the State Society of the Daughters of the Pioneers, a member of the Author's Club and of the Friendship Circle. During the World War she served as a member of the Red Cross Civilian Relief Committee, and was state chairman of the Women's Committee of the National Council of Defense.

In connection with her labors in the Relief Society, Mrs. Williams has traveled extensively among the stakes and missions of the Church. She has also represented her organization at various meetings of the National Council of Women of the United States; and in 1914 she attended the Quinquennial Meeting of the International Council of Women in Rome, Italy, where she was a United States National Council delegate.

The love and respect of the women of the Relief Society go with President Williams in her retirement. There was perhaps never an officer in any organization more greatly beloved and appreciated, or more honestly admired. As one stake president recently remarked, "She has been a true representation and embodiment of the ideals of the women of the organization."

President Williams is first of all a Latter-day Saint, living up to the requirements of the Gospel, and putting into practice those things which she has advocated for others. She is also an excellent example of those who aim to live the Golden Rule. She has been most fortunate in her background and heritage—an illustrious daughter of an illustrious father. Like her father, President George A. Smith, she is a person with kindness of heart, breadth of vision, liberality of views, honesty of purpose, straightforwardness of action; she is wise in decision, brave and courageous. From her mother she inherited gentleness and mildness, which are always in evidence; but when occasion requires, she can arise with vigor and even aggression in defense of a principle or in defense of what seems to her the right. She is possessed of qualities of heart and mind which go to make up true womanhood, including, among others, rare charm, poise, and culture. She is an executive of rare ability, presiding at meetings with grace and dignity, conducting business with wisdom, fairness, and dispatch, and showing the greatest consideration, courtesy, and honor to her fellow-officers. It has been a joy and satisfaction to all who have served with her in her various official capacities.

The administration of Clarissa Smith Williams will always stand out as one of advancement and progress. Under the able leadership of herself and her associates the Relief Society has gone

forward, making concerted effort to meet, as fully as possible, the needs of the day. Ever mindful of the original objects and purposes of the Society, the spirit of the work in every vital feature has been preserved. The past history and traditions have been honored and respected, and have ever been a guide. The unchangeable spiritual features have prevailed and have been fostered and emphasized. But the organization has not been satisfied to rest contentedly and solely on the laurels of the past, and in its educational, humanitarian, and practical work, it has aimed to take into consideration all recent advancement, to adjust itself to meet the new and changing needs of society, and to meet them in the most intelligent manner and with the most approved methods. It has realized that the old trial and error method is expensive and slow, and has made an effort to profit from the study, experience, and research of the day. It has taken into account the fact that, in health and welfare work, emphasis has shifted from efforts of cure to efforts of prevention, and in educational work from mere subject-matter to the study of the student himself and his behavior.

Some of the outstanding pieces of work fostered by President Williams are the systematic study of social problems. In connection with this topic a Social Service Department has been established at Relief Society headquarters which has served as a laboratory for demonstration and training; the centralization of the wheat fund and the consecration of the interest thereof to health and maternity work; and the establishment of the Relief Society Memorial Loan Funds.

With a view of improving the humanitarian work of the Society regular study in the field of social service has been introduced in every ward and branch. This study has included child welfare, poverty, disease, crime, employment, economic conditions, leisure-time activities, etc. In addition social service institutes have been held for the training of local workers and for the purpose of assisting them in solving some of their practical problems. For this work, a laboratory or department for experimental purposes and for training purposes has been established at Relief Society headquarters. Beginning in 1919, it has developed into a service unit, which is conducted according to the best standards of such work, and which meets some of the needs of the organization.

At the time of the World War, a governmental ruling was made that no individual or group would be permitted to store food or food stuffs. The Relief Society wheat was everywhere converted into cash, and each ward that had previously had on hand a supply of wheat now had a cash wheat fund. The original purpose of storing grain was to help in times of scarcity or famine; and from the time of the inauguration of the movement

in 1876 till the time of the World War, many of the wards in the Church had continuously a supply of wheat on hand. With a desire to best hold and preserve this great wheat trust fund for any future humanitarian emergency or need, and believing that in the meantime the interest of the fund might be used in conserving and saving human life—which would be in direct accord with the original purpose of the grain-saving movement—President Williams made the following recommendations: that the wheat trust fund be centralized in the Presiding Bishop's Office, and that the interest accruing therefrom be used annually for health and maternity purposes. The recommendation was approved by the General Authorities of the Church and adopted by the women of the organization. Maternity bundles and cabinets have been established, clinics have been supported, and Relief Society women have co-operated freely with the various state health departments in carrying out the provisions of the Sheppard-Towner Act. The consolidation of the Relief Society wheat fund, and the consecration of the interest of this fund to health and maternity work, has already been far-reaching in its results, with untold benefits derived.

Soon after her appointment, President Williams recommended the establishment of memorials to the past presidents of the Relief Society; her recommendation was eagerly adopted. The object of the memorials was to be two-fold, namely to honor the past presidents and to foster important Relief Society projects. The memorials established are as follows: the Eliza R. Snow Relief Society Memorial Prize Poem Fund, which provides first and second prizes yearly for poems, the prize poems being later printed in the *Relief Society Magazine;* the Zina D. H. Young Relief Society Memorial Nurse Loan Fund, which provides loans for under-graduate nurses who may need assistance during their hospital courses; the Bathsheba W. Smith Relief Society Memorial Temple Grant, which provides an amount yearly for temple work for women, and which is sent to the temple in rotation; the Emmeline B. Wells Relief Society Memorial Loan Fund established at the Brigham Young University for women of the upper classes. In appreciation of her efforts, which resulted in the establishment of these memorials, and with a desire to show their love, appreciation and esteem to President Williams, their living president, the women of the Relief Society in 1926, under their own supervision and direction presented President Williams with an honor fund, with the request that she name its use. President Williams has dedicated this fund as a Loan Fund for Public Health Nurses, and it is her earnest hope that before many years every community will be supplied with at least one public health nurse to assist in safeguarding the health of the people. Many have already profited, and others will profit, by the provisions of

these funds, and will be enabled to accomplish what otherwise would have been impossible.

Although Mrs. Williams has given so much of her time to Relief Society work and to public work generally, she has been first and foremost a home-maker and mother. She is hospitable, and in no role is she more charming than in that of hostess. Her beautiful home is always open to her family and friends, who are received with a hearty welcome. She is a devoted and loving mother to her large family of children, and is never happier than when she is surrounded by her children and her grandchildren.

In all her Relief Society work President Williams has had the interested support of her husband, so that she always thinks of her work in connection with the aid he constantly gave her. This was the more remarkable when we take into consideration the fact that Mr. Williams was prominent in the business life of Salt Lake City and active in civic and political organizations. No doubt her husband would pay her the same tribute were he living; for it is undoubtedly true that, in a large measure, the success of each was due to the sympathetic understanding and help of the other.

Our Tree

By Merling Dennis Clyde

Somehow, when I look at our Christmas-tree,
It seems so wise and knowing,
As if there were one of the family
Through all its tinsel showing.

It's 'way after Christmas, and I really should
Put everything away;
But, somehow, I just can't begin—
Does it really beg to stay?

As it stands dressed up in its pretty things—
Oh that dignified symmetry!—
It whispers, "Please don't disturb me now,"—
With a tree's rare coquetry.

Counselor Jennie Brimhall Knight

Jennie Brimhall Knight

By Inez Knight Allen

On a visit last year to San Juan, I was greeted with expressions of appreciation and messages of love for Jennie B. Knight. All this, because many years ago the lives of these persons had been enriched by her teaching in their community. Her influence had stood the test of time. Her ideals had been upheld by her example. As surely as the flowers continue their growth by the warmth of the sun, even throughout the darkenss of the night, the imprint of her character has been with that people for good through all the years since then.

The companions of her childhood, from those days of sorrow and of struggle, are pleased now to be counted among her friends. Because she is a friend, she has never had too little or too much to share with others. Her unusual human understanding and sympathy are of rare value. In a truly motherly way, she has charity for the weakness and mistakes of others, seeking always for the motive of action rather than to chastise.

Jennie Brimhall Knight was born in Spanish Fork, December 13, 1875, daughter of Dr. George H. Brimhall and Alsina E. Wilkins Brimhall. Near the spot where now stands the Spanish Fork High School she spent her early life. In the public schools of Spanish Fork she early manifested scholastic ability. While yet a young school girl she typified originality and tact in meeting situations. When her class had been asked to write an original story, she stood in line with class-mates who read in turn. Her unusual fluency of delivery and the fascination of her story gave her a high standing, even though, as the teacher observed, not a word had been written. When she was graduated from the eighth grade, she and one other pupil accepted scholarships of award to the University of Utah.

Though at times popular sentiment and her own desires might have been otherwise, from childhood throughout her life she has been loyal to right and to authority in her home and in the Church. When quite young, the advice of the Church authorities was against waltzing. She asked her father if he was going to tell her to stop waltzing, (for she was popular and loved to dance). He said, "You don't need me to tell you to stop." After she pondered it well in her mind, she returned to her father saying, "I will not waltz in violation of Church counsel." Thus, in the face of public sentiment, she was brave.

In 1895 she was graduated from the B. Y. U. On that occasion she manifested her loyalty to her father in the following incident: In her graduating class there were only six girls, all

of whom were close friends to whom graduation meant the greatest event up to that time. These girls had decided on similar dresses for the occasion. They were of white silk and of course had to be made, as no dresses were ready-made then. So the seamstress were complete and hopes ran high for the completed event in the new silk dress (silk dresses were rare). Jessie's father said to her: "I wish you wouldn't wear that new dress. I never a girl should receive her certificate in her school dress." So Jessie with her same sweet smile marched up in a well-worn old red school dress, while all the others were in white silk. Also she was for that occasion the heroine of the class. She worked long and hard and to the delight of companions and satisfaction of herself, composed a very clever history of her class. In this story she had used Book of Mormon language and style. At a later date, when her father learned to what she was to deliver he said: "Do you think it quite right to tell a humorous story in that language?" I'm afraid, dear, though it is, you should not do it." So, on the eve of this event, she hastily prepared some fine history of her class.

During her school days she taught a Sunday School class. She worked in the M. I. A., serving on the stake board with Susie Maeser when Utah stake extended from Lehi to Goshen, but associates all being mature women.

Immediately after graduation, Jessie E. taught school in San Jose. In that community she took part in all Church activities. Later she taught in the B. Y. U. Training School, and because of distinguished service was conferred a life certificate to teach in public schools of the State.

In 1898 Jessie E. Knight was regularly called and sent on a mission to England, being one of the first two called for such a mission. She visited with the presidency of the European mission, all the conferences each in conference assembled, in England, Scotland and Wales. So affecting was her testimony that after twenty years an unbeliever who listened to her words wrote, saying he could never forget her sincere, guileless expression and was led further to investigate and receive the blessings of membership. She filled an honorable mission, making many full friends. When Jessie E. is once a friend, she is a friend always, and some of the members of the Church in her missionary days even there still cling to her as benefactor.

On January 15, 1902, Jessie E. was married to Jesse Wm. Knight, son of Amanda Huff and Jesse Knight. She has two sons, Richard and Philip. Shortly thereafter they removed to Canada, where the Taylor stake was organized. She became stake president of the M. I. A.—a position she held for years, as the stake was reaching in the Relief Society. Her husband was a bishop there, and her life was typical of wholesome hospitality.

On her return to Provo, Mrs. Knight was made President of Utah Stake M. I. A. This position she filled with honor for eight years. During that time Mutual Isle, the canyon home for girls, was built, and opened. For several years she served as Relief Society Stake Board member.

During the war Jennie B. was chosen vice-president of the State Council of Defense, Woman's Division, and went as their representative to Washington.

While working on the Utah Stake Relief Society Board she was called to act as first counselor to Clarissa Smith Williams of the General Board of Relief Society. The fine characteristics of her life continued with her in this high calling. She is humble, unassuming, yet wise and fearless. She is straight-forward, honest, frank, true to principle and to associates. She is that kind of soul who can know the faults of her friends and love them still.

She is ever loyal to the Priesthood. The will of the Authorities and of the officers and Board, was her will and she sustained it in heart and action.

During her service as counselor to President Williams, though she lived in Provo, she never was late for a meeting, nor absent except for sickness or from being on other Relief Soviety business. She attended conventions in stakes all over the Church, and was present at the dedication services of the Canadian temple. Her judgment is what might be termed safe and sane, but in no sense reactionary; for these reasons she has made an exceedingly good counselor.

One needs but visit any stake or meet any members or officers in the stakes where she has visited to know how well her work has been received. As an executive, we recall the excellent manner in which she presided and conducted the April conference during President Williams' illness. In addition to Mrs. Knight's local service she has gone as a Relief Society representative to the sessions of the National Council of Women a number of times, twice as a delegate to the Council Biennial and once as a representative to a Board meeting. She was also in attendance at the Quinquennial held in the United States in 1925. While serving as vice-president of the Woman's Division of the State Council of Defense Mrs. Knight attended the convention of the National Council of Defense held in Washington, D. C. There she reported the work of the women of the state. At Governor Bamberger's request she attended the Peace Conference held in the city of Philadelphia the year that William Howard Taft was president. Mrs. Knight has also been a delegate from the Relief Society to two of the national conferences of social workers of the United States.

In her own comfortable well managed home she reigns as a queen—a very kind and sympathetic queen.

In her patriarchal blessing received as a child, she was told she should place a blanket on the bed of the widows and she should clothe the orphans. The blanket she spreads is always one of comfort because she gives of herself with the gift. Ineed, she has no superior in doing the kindest things in the kindest way. She has more than fulfilled the promise of "clothing the orphan." She has mothered the orphan in all that the term implies. More than one child has found temporary refuge and loving care in her home, to tide over a time of stress and to go out provided well for many future days. Her family testify that she has had wisdom to know the right and the courage to stand by it, thus being the peace-maker and the wise counselor to all members of her own and her husband's family.

Leadership Week, Brigham Young University January 21 to 26

Adult education will be stressed again during the annual Leadership Week Convention which will be held at Brigham Young University, January 21 to 26. Departments will be organized to meet not only the need of the workers in the auxiliaries of the Church but of all adults as well.

"Education for the enrichment of rural life" is the theme selected for the convention, partly because the Utah State Farm Bureau will hold its convention in connection with Leadership Week and partly because it is a theme which may well be stressed in the inter-mountain region where rural life is the only kind of life there is.

Committees are working out a program which is intended to meet the needs of all who attend. The entire week of instruction as well as the entertainment of the week will be absolutely free as they have been in times past.

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EDITORIAL

President Clarissa S. Williams

Clarissa Smith Williams has been released as president of the National Woman's Relief Society of the Church of Jesus Christ of Latter-day Saints, and while we do not question her judgment in the matter we cannot refrain from saying that her private gain is our public loss. She leaves the head of her Board with the confidence, esteem, and admiration of its members.

Hers is a rare personality, a personality that seems intuitively just. Somehow under her administration each member of her Board felt that she understood the particular sort of support needed, and she gave that support in unstinted measure.

There is an indefinable something that either makes or mars personality. In President Williams that indefinable something seemed to work for an effective presiding officer. A leader must hearten her workers; she must send them forth with an assurance that they can meet the situations that are ahead of them. This President Williams has done. She sent her Board members forth with an abiding faith in the mission of the organization they represented, and with faith in our Father in heaven and his Son Jesus Christ, whose Church is the instrument that brought the Relief Society into being.

A leader must be progressive. Sister Williams' policy has

been to reach out and gather from people, eminently fitted by virtue of their experience and training in social and charity problems, any knowledge they might have that would make this great relief organization of the Church more efficient. To this far sighted policy is due much of the progress in the welfare work that has marked Clarissa Smith Williams' administration. She also knew what if women are to realize their own possibilities and meet their new world, their knowledge must be expanded and their understanding increased. To this end three educational courses have been offered,— a fact that has attracted educational experts interested in adult education.

A president must be loyal. President Williams saw the light of day in a home whose members had dedicated their lives to establishing on earth the restored Gospel in these latter days. She has been loyal to the organizations of her Church. She has been loyal to those who have been charged with the responsibility of carrying forth these organizations. She has given to the work her best thought and her best energy; and now the release for which she asked is only another evidence of her loyalty. Many persons are willing to work and give of their best to promote an organization in which they believe and to which they are devoted; but they are rare individuals who, feeling that their ability to devote themselves has been impaired for any cause, can still be loyal enough to separate themselves from that institution because they would not interfere with its progress. Yet that is precisely what President Williams has done as indicated by President Grant's explanation at the time of her release. By this act she has given expression to the highest form of loyalty.

A president must have wisdom. At any moment in her life she may be called upon to make important decisions that affect both organizations and persons. Sister Williams' training in Relief Society in some respects cannot be duplicated in the Church. We doubt if another woman may be found who, to use army parlance, has come up through the ranks as has Clarissa Smith Williams. Her experience embraces service as a block teacher, a ward secretary, a ward president, a stake president, treasurer of the General Board, counselor to the General President, and General President. Consequently, her experience has been a background, furnishing material for many wise decisions for which the whole training of her life admirably fitted her.

Those who recall her last address at the late conference will remember with what beauty of spirit and with what holiness of purpose she approached the theme of her resignation. With what exaltation she said to them "My dear sisters, if I should sometime in the future resign, you will know that there has been no decrease in my love and interest in the work. I have always been an advocate of stake presidents and ward presidents not clinging

to the work too long; for I believe there are many sisters who should have the opportunities and experience such positions afford."

President Williams always presided with graciousness and with dignity. She was never more lovable or appreciative than in those last days when she confided to the ward and to the stake officers and to her own Board her decision. It was a majestic picture as she stood there in full control of her emotions breathing forth words of inspiration and devotion, raising the spirits of all who heard her into a realm of nobility that caused them to be unsensible to the words she uttered. If there had ever been a particle of doubt about her generalship, which there had not, her closing hour crowned her as supreme.

Counselor Jennie Brimhall Knight

Jennie Brimhall Knight is a woman whom people intuitively trust and that trust which her personality invites has never been betrayed so far as we know, and it has been our privilege to know her rather intimately over a period of thirty years or more. She is straightforward and honest in the strictest sense of the word; deception of any sort, has no abiding place with her. She is a woman of convictions and has the courage of her convictions. None who know her have ever feared that she might be the victim of untoward influences personal or otherwise that would lead her from the path of her well thought-out convictions. She has spent her life doing good to her neighbors and all who have come in contact with her have been her neighbors. Her point of view is a progressive point and her contacts sympathetic. As a counselor she has given complete satisfaction to her president and the Board and to the vast army of women who have listened to her carefully thought-out and inspiring addresses at the Relief Society conferences and conventions, and at the conferences and conventions that she has visited in all parts of the Church; for in this work she has a distinguished record.

Her loyalty to the organization, to its membership and to the Church has been an outstanding quality of her work. Although her home was in Provo she has the enviable record of never having missed a session of the Executive Committee or of the Board, or of being late, when she was in the state, except as we recall it on one occasion when she suffered from an accident that made it necessary for her to remain in her home during the week. Mrs. Knight had been so thoughtful of other members of the Board when inconenienced by illness that we were rather seeking an opportunity to express our devotion to her. This accident furnished the first excuse and the Board responded with flowers and

a letter. Her last address at the conference is so characteristic of her that we feel sure that Relief Society workers reading that address will gain from it a feeling for the quality of her faith and loyalty that can scarcely be had as well in any other way.

Jennie Brimhall Knight has been a great favorite and justly so. During the period of President Williams' enforced confinement in her home because of her husband's illness and her own impaired health, Mrs. Knight as first counselor carried the responsibility of the president. Her co-workers on the Board greatly enjoyed the kindness, good will and good judgment expressed in her manner of presiding. She had the responsibility of the April Conference-Convention when a good many special meetings occurred between the regular meetings. The air was resonant with words of approbation and appreciation for Mrs. Knight because of the manner in which she carried that responsibility. Particularly was it noticed by members that she kept in the foreground the name of her absent president. Every address began with a communication to her auditors expressing the deep interest of President Williams in everything connected with the Board and explaining the cause of her absence. Mrs. Knight is a woman of rare charm and that charm was never more perceptible or engaging than during the strenuous days of the convention.

Counselor Louise Y. Robison

Louise Yates Robison has been counselor to President Williams since the beginning of her administration. With Sister Knight she has given to her president that loyalty which a presiding officer may justly expect from her counselors. Whatever success attaches to an organization in its work must be shared by those who stand at the helm and push the work forward, and Louise Yates Robison has stood there and done her share.

In addition to her devoted work as counselor she has been at the head of the burial clothes department. It has been said by people who know the Relief Society work intimately that the organization has never been in a better condition than at the present time, a fact which all the statistics support, and among its departments one of the most efficient has been the burial clothes department. It has been dependable and has been run in a strictly business-like manner. To Sister Robison are due the heartiest congratulations and the gratitude of all who have been served from that department, for the efficient way in which the work has been done. Then, too, we cannot refrain from saying that sister Robison's personality is almost made to order for that special work, for one of her gifts is the gift of expressing sympathy delicately and yet with healing sweetness. The person who stands at the

head of the burial clothes department comes daily in contact with those who are bowed down with sorrow. Their whole souls are reaching forth for that kindly touch which, if it cannot restore the loss, can at least assuage the grief. Anyone knowing Louise Y. Robison must know that no one in trouble can come in contact with her without recognizing that in her voice and touch and word there is love and healing. One of the members of the Board once said of her that she perhaps more than any other members of the Board has the power to speak the word of sympathy and hearten those bowed in sorrow.

Yet, in another way, Louise Y. Robison's service has been distinguished. Like Sister Knight she has gone all over the Church attending conventions in the nearby and remote stakes and she has gone forth with a message of gladness, and for her kindly ministrations comes the abundant reward of love and good will. It is sufficient endorsement of the work of Sister Robison as counselor that she has been selected the head of the organization, and in as much as the next issue of the Magazine will contain an editorial devoted to the new president we shall desist from saying the other things that should be said of her until the later writing.

General Secretary Amy Brown Lyman

The name of Amy Brown Lyman, General Secretary of the Relief Society, has come to be a household word. For seventeen years of her nineteen years service she has acted as secretary—two years as assistant secretary and fifteen years as General Secretary. In these capacities she has magnified her calling to the fullest extent. Her work has attracted attention all over the Church as well as the attention of many noted persons who have visited Relief Society headquarters. Much of the work that is thought of as new work in the Relief Society has been inaugurated during her term as General Secretary. She began in her own office by installing an up-to-date filing system so that at any moment she has been able to refer to material on any of the many matters that constantly come before the organization. She has also collected and compiled important data on every phase of Relief Society work and activity.

In addition to this she elected as her own special interest social work. Her appointment by the governor on many committees that had to do with humanitarian problems here in the state as well as appointments to conventions and conferences out of the state have given evidence of the esteem in which she is held in her own particular line of work. Her recent election as president of the Utah State Conference of Social Workers is an indication

of the place she has made for herself among reputable social workers in this state. Only recently she has been elected to membership in the Pi Gamma Mu, Social Science Honorary Society of America. This is evidence of the esteem in which her work in social science is held outside of the state. The welfare work of the Relief Society has attracted the attention of educational institutions of our state as they recognize that it has been put on a scientific basis, and Mrs. Lyman has frequently been called to the University of Utah, the Brigham Young University and other educational institutions to make addresses on welfare work.

On a goodly number of occasions she has been a delegate to the National Council of Women on behalf of the Relief Society. A few years ago she was elected recording secretary of that organization and during her term of office was requested by President Valeria Parker to go to Geneva to represent the interests of the Council at the League of Nations. The marriage of her only daughter prevented her doing so, but at least the compliment was tendered her. She is at the present time the auditor of that organization.

Tennyson has Ulysses say that he is a part of all that he has met. In the very realist sense of the word Mrs. Lyman has been a part of all of the Relief Society work. She has given of her best and for this reason she has identified herself with the great progress that has attended the work of the organization. We might have concluded that her equipment for secretary with her natural endowment and training was sufficient, but she had the vision to know that a secretary of a welfare organization, if she is to bring to her position that acumen of knowledge that is most desirable, should also be a trained social worker.

One of Mrs. Lyman's assistants once paid her the tribute of saying "if there is a better way than another to do a thing Mrs. Lyman will find that better way out." That is characteristic of everything she does. We are pleased to have Sister Lyman promoted and made Counselor to the President. The work of General Secretary is strenuous and seventeen years is a long time to fill a position where so many details are involved that must be attended to if the work is not to suffer. Yet her work as General Secretary has been so gratifying to those she has served that she must look back on it with a great degree of satisfaction, having won universal commendation and admiration for the way she has done her work. There is a story told of Michael Angelo, the great sculptor, that when he had finished his Moses the work so gripped him that he forgot that it was an image of stone, and striking it on the knee exclaimed, "speak." There is something in this story that suggests the perfection of Mrs. Lyman's work as General Secretary. It is not given to mortal beings to attain perfection; it is given to only a few to approach it. A host

of Mrs. Lyman's admirers will feel that she at least approached perfection in the manner in which she has done her work. She leaves the position to act as Counselor to President Louise Y. Robison with the gratitude, esteem and admiration of the many thousands she has served in wards and stakes, and particularly of the General Board to whom her voice has sounded like music as they listened to her minutes and heard such explanations as only one possessing her alert mind and keen intelligence could give. She assumes her new responsibility with the love and benediction of all who have known of the great service she has rendered.

Appreciation

On behalf of President Louise Y. Robison and the members of the present Executive Committee we wish to extend our heartfelt thanks to all who have written to the new president and the members of the Executive Committee since the reorganization. President Robison wishes us to say that it would be a very great pleasure to her to answer each letter personally, but as that is impossible we are making use of the pages of the *Magazine* to assure all well wishers and those who have extended their congratulations and good wishes that they are accepted in the spirit in which they have been tendered with grateful appreciation.

Semi-Annual Conference of the Relief Society

Amy Brown Lyman, General Secretary

The Relief Society semi-annual conference was held October 4, 1928, with President Clarissa S. Williams presiding. Two sessions were held—a general officers' meeting and a general session.

At the officers' meeting, the following program was followed: Opening remarks by President Clarissa S. Williams; roll call; "Institutional Opportunities for Deaf and Blind in Utah," with demonstration, by Superintendent Frank M. Driggs of the Utah School for Deaf and Blind; Mission Reports by Mrs. Rachel G. Taylor, former president of Northern States Mission; Mrs. Cora S. Jenkins, former president of New Zealand Mission; Mrs. Venus R. Rossiter, former president of French Mission; Stake Report by Mrs. Elfleda L. Jensen, president, East Jordan Stake.

The general session opened with a greeting by President Clarissa S. Williams. This was followed by an address by Judge Hugo B. Anderson, subject, "Responsibility of the State in Caring for its Children." Additional addresses were given by Mrs. Jeanette A. Hyde, Counselors Jennie B. Knight and Louise Y. Robison, General Secretary Amy B. Lyman; closing remarks were made by President Williams. Musical numbers were given by Mrs. E. E. Erickson, the Lindsay Sisters, and the Relief Society choir.

Officers' Meeting

PRESIDENT CLARISSA S. WILLIAMS

In her opening remarks, President Williams spoke as follows:

I cannot tell you, my dear sisters, how happy I am to greet you this morning, to look into your faces, and to partake of your spirit. I greet you with love in my heart, and I want you to know that I appreciate what you have done and what you are still doing in the interest of our great cause.

I am pleased to report to you that we have practically finished our one-day conferences, but our two-day conventions are just beginning. It will be late in the year before we are through, so I hope you will keep your warm fires burning and your nice blankets ready for us when we come, the winds blowing and the snow flying. If it should happen that it is not

possible for us to come during this winter season, you will be duly notified and shall receive your visit later on, as you are aware. A change has been made in regard to the visits of the auxiliary organizations. The Relief Society in its convention work has been assigned to visit with the Priesthood in the fourth quarter of the year. It is an experiment and we really do not know how it will work out; but, as you know, we have always been able to surmount almost every difficulty.

Probably you all have noticed in the Magazine what I finally was authorized to do with the Honor Fund, which you so kindly presented to me in April of 1926; but I would like to report the matter to you verbally and to pass over to you the joy I feel in being able to have that money put into the very thing in which I have always been so deeply interested. We already had two loan funds for nurses—the Zina D. H. Young Loan Fund for undergraduate nurses and the Public Health Nurse Loan Fund. It, therefore, seemed to me that it would not be possible to use this fund in the interest of nursing, which has always been the very ideal of my heart. But one day in our executive meeting, Sister Lyman said, "Sisters, I have been wondering if Sister Williams would like this honor fund of hers placed in the public health nurse-loan fund, and to have the joint fund named the Clarissa S. Williams Honor Loan Fund for Public Health Nurses. Immediately Sisters Knight and Robison seconded that thought, and I think I began to cry, I was so overcome with joy. I had been hoping and praying that there would be some nurse activity, which I might especially sponsor. The Board approved the recommendation, and I am pleased to report to you personally the use of your gift to me, which I have loved and appreciated more than you can know. A number of nurses have already been benefited by loans from this fund and have returned home for labor among us. One of these spent her time in Brighton this summer with the Utah Public Health Association, looking after under-nourished children. Thirty children were there from various parts of the State, ten of them recommended through the social service department.

President Williams expressed her appreciation for the presence of Mrs. Jeannette A. Hyde, who has been absent from the State for a number of years, serving as U. S. Collector of Customs at Hawaii.

DEAF AND BLIND IN UTAH

Interesting information on the care of the deaf and blind in Utah has been given to us by Superintendent Frank M. Driggs of the Utah School for Deaf and Blind. He says that

Utah, generously and appropriately for forty-four years has been endeavoring to educate deaf children, and for thirty-three years has been teaching blind children. The two institutions are conducted under the same general board of directors, or trustees and by the same superintendent and officers. The two schools, however, are entirely distinct in educational work, the methods of instruction being altogether different. For both the deaf and the blind children the State provides the school, the books, and especially trained teachers. Among the subjects taught are sewing, cooking, dressmaking, carpentry, printing, linotyping, etc. There are also well-equipped shops, in which boys and girls are trained in the handcrafts, and a splendid gymnasium, where physical education is featured. The State has provided a farm with fruit trees of all kinds, and with pigs, chickens, sheep, and horses. Dairying, poultry raising, and similar work are subjects of instruction.

To deaf children the primary and fundamental thing is the English language. Every deaf child is taught to speak, and also to read speech upon the lips. Character building, history and geography, with a little chemistry and physics, are also taught. In the school for the blind the children are taught to see with the little eyes they have in their fingers. It is astonishing to note how much they can learn to feel with their eyes closed.

Superintendent Driggs stated that the school needs every child in the State of Utah and in western Wyoming or eastern Nevada, that is too deaf or too blind to get along well in the public schools. When these children are educated, their lives are made bright, happy, and useful.

Miss Catherine Gordon, Primary supervisor of the School for the Deaf, gave demonstrations in teaching the deaf. She was assisted by John Hancock and Bessie Plattis, who have been deaf from birth, and who have been in the school two years. Mr. Ray Wenger, a graduate of the School for the Deaf, and a bacteriologist at the L. D. S. Hospital, gave a brief address explaining further the work of the school. He stated that the school cannot stand alone in this work, but needs the cooperation of the parents, who can assist by encouraging an early attendance at the school. Verne Penrod, a little blind boy, gave a demonstration by reading Braille. Miss Tessie Newton of Salt Lake City, who was graduated from the School for the Blind last May, and who learns her music from Braille, rendered a piano solo.

MISSION AND STAKE REPORTS

Mrs. Rachel Grant Taylor, former president Northern States Mission Relief Societies, gave a most interesting report of the

Relief Society work in this section, paying a tribute to the faithful workers of the various branches. There are ten Societies with 269 members in the Northern States Mission. Each Society is taking all the subjects prescribed in the course of study, and thirty-six of the forty executive officers in the ten organizations are subscribers to the Magazine. One of the activities featured in the Mission is temple work. Although few women can go to the temple, they have supported the work by sending funds and names. Last year 404 days were spent in this service—a remarkable record to be made by only 269 members. Another interesting figure is the large number of visits to the sick and homebound made last year. There were 1867 visits made. The women have also done missionary work, distributing tracts and pamphlets. The 1927 report showed 480 tracts, 307 pamphlets, 86 Books of Mormon and 84 other Church works distributed, and 1,200 gospel conversations.

Mrs. Taylor emphasized the importance of converting prospective missionaries to the value of real service for the Church, rather than to the idea of self-development; for while there is great personal development for the missionary, his thought should be centered upon what he can do for the Church.

Concerning the work of some of the social service institutions she had visited in Chicago, Mrs. Taylor mentioned especially Hull House, Mary Crane Nursery, Spaulding School for Crippled Children, and the Children's Memorial Hospital.

Mrs. Cora L. Jenkins, former president, New Zealand Mission Relief Society, reported prosperous the work in this far-away country. The people devote much of their life to the Gospel; and, in the case of the sisters, to the Relief Society. Relief Society work was first organized in New Zealand in 1881, conducted then by local Maori sisters, who have always shown great interest. Prominent workers in the Relief Society have lived in Zion, and their experiences here have been of remarkable benefit to themselves.

There are forty-two Relief Societies in New Zealand, forty of them among the Maori sisters. There are ten board members, assigned to the districts nearest their own homes, who visit each of the Relief Societies in their respective districts twice a year at their own expense, and who visit the conferences that are held four times a year in each district. Many of these members contribute all their surplus over the bare necessities of life to Relief Society work. Much of the work of the Maori sisters is not reported and is little known outside of their own families and villages. For instance, at the death of any member of the family or of a Maori village, all the

people living there join in assisting the family to carry out old Maroi customs.

Last January a Relief Society convention, covering four days, was held, with meetings twice daily. Important work was discussed. Wherever a specially arranged course of study is used, meetings are held regularly.

The Maori women are eager for progress. They never resent a suggestion. When told how they can improve their work, they take the suggestion gratefully. The greatest example of this is shown in their handwork. Naturally skilled in handcraft, their handwork in the past has consisted of weaving flax into mats, kits, and large carpets that would cover an entire floor, also soft rugs to sleep on. When American or European handwork was recently introduced among them, it is amazing what they accomplished in various kinds of exquisite articles.

In New Zealand there is very little need for child-welfare work because of the effective way of the government meeting this need. They have a system, endowed by Lord Plunket, one of the governors of New Zealand, which takes care of all children under school age. Besides, they have district nurses also, who go out into the country and take care of the needy cases. Hospitals are provided; but the sisters, however, take care of their own dependents.

The French Mission was reported by Mrs. Venus R. Rossiter, former president there. The French Mission comprises France, Belgium, and the French-speaking people of Switzerland. In these countries there are eleven organizations—five in Belgium, four in Switzerland, and two in France. The sisters in Europe labor under many difficulties and make great sacrifices. Many of them have to earn their own living, and thus travel far to attend meeting; but their development is a recompense to them and a joy to the mission president. The women have been most successful in raising funds. In 1925, they realized $100 from the sale of their handwork; in 1927, they went near the $1,000 point; and the collections for 1928 will far exceed those of last year. For a handful of 132 people, with Societies scattered over three European countries, these figures are significant.

Mrs. Rossiter commented upon the excellent cooperation between the Relief Society and other organizations in France and Switzerland. In Switzerland last year, through cooperation with the Red Cross, several people were sent to sanitariums for their health; and one man was sent for six weeks to a hospital. In other cases people were taken to the mountains to recuperate after operations. The Red Cross was surprised to

learn of the amount of welfare work done by a few Relief Society women.

A favorable change in the feeling of European people toward the Latter-day Saints was reported at a mission presidents' conference held in Paris recently, excellent newspaper reports were given of the work, with photographs of those presiding, and favorable comments were made on the work of the Latter-day Saint women.

Mrs. Rossister says the young missionaries are doing well in Europe. She complimented the mothers of Israel for their contribution to the Church in sending these excellent young people to carry the Gospel message to the world.

President Elfleda L. Jensen reported the work of East Jordan Stake. A year ago last May it was divided into the East and West Jordan stakes. In East Jordan stake the aim is to advance and aid every member of the 1325 L. D. S. women in that stake. There are 234 dependable visiting teachers, 52 capable class leaders, 11 social service aids, besides a number of committees on art instruction, needlework, and recreation. The slogan for the year has been: "Plant up, paint up and clean up East Jordan. It is a good place to live—we are going to make it better." The wheat interest in this stake has been pooled. This year it amounted to $308.07. The maternity bundles, of which there are three distinct kinds, have been replenished. Six baby bundles, eight emergency bundles, and sixteen loan or rent bundles have been let out, and parts of bundles have been loaned. Blankets, rubber sheets, and hot water bottles with attachments have been added to the collection.

So far this year this stake has held nine half-day baby clinics; and 166 babies have been weighed, measured, registered, by local doctors, assisted by one from the State Board of Health. A three-day clinic has been held for children under six years of age; more than fifty children were examined by the doctor from the State Board of Health.

Other features reported were a class leaders' convention, ward conferences, special visits by stake presidency to ward presidencies, and a home reading course which was reported upon by members weekly at roll call.

Mrs. Jensen paid a tribute to the Relief Society Magazine, stating that it is a constant help and inspiration to the women of the organization.

General Session

In opening the afternoon session of the conference, President Williams extended a hearty welcome and expressed her

appreciation and love for the great Relief Society cause and for the women who are so bravely carrying on the work in the stakes and wards of the organization.

The first speaker was Judge Hugo B. Anderson, whose subject was "Responsibility of the State in Caring for its Children." Judge Anderson outlined the power of the state regarding child welfare and stated that with these powers the state obviously has corresponding duties. He also spoke of the inalienable rights of childhood which he named as the right to be well born, the right to a normal home life, the right to health, the right to an opportunity for education (including moral, intellectual and spiritual education), and the opportunity for recreation. (Judge Anderson's address will be published in a later issue of the Magazine.)

Mrs. Jeannette A. Hyde, Collector of Customs for the port of Hawaii, brought greetings from the Islands and in behalf of the Relief Society women of this mission, she presented President Williams with a beautiful lei with a hearty aloha. Mrs. Hyde expressed her joy and happiness in being able to attend the conference and have her soul recharged with the spirit of the work and the workers. She spoke of the Relief Society service as an opportunity and blessing to all concerned, and quoted the words of the Savior when He said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." She reported Relief Society work in Hawaii as in excellent condition with Mrs. Olivia S. Waddoups, the wife of the president of the mission, in charge. The activity of the Hawaiian women is marvelous and they never tire of working early and late for their beloved organization. They are dignified, kind, gentle and courteous, and love to be found assisting those who are sick and in need. Because of their good work, the people in Hawaii are calling upon them to help them in various community and humanitarian projects. The Relief Society has been established in the Islands for many years and has been a great blessing and education to the women who have profited in every way by it. And it is their earnest desire to put into practice in their daily lives what they have learned.

COUNSELOR JENNIE B. KNIGHT

As I have pondered over the things I have heard today along the lines of child welfare work and humanitarian work in general, I have felt to attribute this great progress to our Heavenly Father, who has touched the hearts of the women of Zion and of the women of the world in the interest of those who are unfortunate as well as those who are blessed with all their faculties and with all that intelligence can give to them.

The other day a little woman came into my home and said, "I had such a disappointment this morning. When we left Canada, my husband gave a beautiful, fur-lined coat to a friend of his who had not been very well, and said, 'I am going to a warmer country; take this fur-lined coat and wear it when the winds blow and the snow flies, and when you must go to your ranch. You haven't been very well, and I wish you would use it.' So the man used it for a year and had much comfort out of it, but he felt he should send it back, which he did. I hung it in a closet and it has not been used all this time, and when I went into the closet to take the coat out this morning it was all moth-eaten. Now it is of no use to any one; the fur lining is all gone and its warmth-giving qualities are gone. It appears from the surface to be the same coat, but I am so disappointed to think our friend did not keep it."

I think we can draw a lesson from this story. If we are useful and are in the service of our fellow men, working every day, the moths will not creep into our lives; but if we are indolent and if we allow oursevles to be filled with anger and hatred and doubt and disloyalty and disobedience, dishonesty, envy, evil speaking of our leaders, whether they be of the church or of the state, if we are indifferent and ungrateful, jealous, selfish, stingy, these attributes will eat out the warmth-giving quality of our lives and we shall become nothing but a shell. If this little woman had taken this coat out and hung it in the sunshine where the winds could have blown against it and the rays of the sun could have entered and would have seen that it was useful, the moths would not have been there, and so if we will let the sunshine of the Gospel enter into our lives, if we will have faith, and add to our faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity, then our lives will indeed be full of fruits of good work. We will then have the power as officers and as mothers to give out warmth and comfort, and when we are called into the homes of those who are needing our care, and when our families are visited with storms of sorrow and trouble and distress, we can put our arms, with loving warmth around them, and we can be of comfort and cheer to them. The Lord will give us this power if we will strive to serve Him. May we ever be found working in His cause, that we may indeed be a comfort is my prayer.

COUNSELOR LOUISE Y. ROBISON

I have decided to speak to you briefly this afternoon on the subject of Travelers' Aid. You sisters and brothers who in

your travels had friends meet you at the station, do not know the anguish one may feel in going into a strange town all alone with no one to lend a helping hand or speak a word of welcome. This condition is not rare in the traveling world. It is estimated that there are many hundreds of young girls who really drop out of sight every year by going into strange cities to seek employment and by having no one to meet them and to direct them to reliable agencies.

It was in the early fifties that a man in St. Louis did the first work recorded on travelers' aid when he left a big share of his fortune to take care of people going west. Then there were different religious groups, the Y. W. C. A., the Friends, and the Women's Bible Class, and a number of other people in large cities who, knowing the danger there was for young girls to go to other cities unacquainted, worked out a plan of meeting these young women and giving them needed advice and help. Then there were other travelers who seemed to need help. There were the aged, the sick, and little children traveling alone, and attention was given to these. The Jews were the first to meet the immigrants when they landed. Not until 1917 did all these groups which were helping travelers, meet and form a society known as the Travelers' Aid Society. This organization is non-sectarian, embraces every religion, every tribe and nation in the world, and is for every age from the baby to old age. And the service is everywhere and is free. In Salt Lake City the work is directed by Miss Kate Williams, who is an efficient social worker. Some of you sisters may have a friend coming from Scandinavia or from Germany, or from any other foreign-speaking country, or an aged person who is not familiar with travel. If you will write in time to the Travelers' Aid Society here, they will meet your people and take care of them and see that they are put on the right train, or on the bus, or that they get in touch with their friends. Or if you know of girls coming into the city for employment or to visit, advise them to get in touch with the Travelers' Aid woman who is at the station, and who wears a badge of the two hemispheres bound together, and she will help them.

There came to the station one day a girl, looking for her aunt. She had a huge suit case and looked bewildered, so the Travelers' Aid worker stopped her. This girl had never been on a train before, but she said she thought she had in her suit case somewhere the name and address of her aunt, but she could not find it. She knew only that the name was Brown. She did not know her uncle's given name. What was she to do? The Travelers' Aid worker said, "Sit here until I get through this work I am doing now, and I will help you." In

half an hour she had gone through the directory and found the right Brown, telephoned, and sent the girl to her aunt. What would that girl have done without his help? Whom could she have turned to? Of course, there is always the policeman, as a last resort.

A little boy arrived at the station one day, from Montana, and when he got here he was crying bitterly. He had a note from his grandmother in Montana saying his mother would meet him here, that she was working out in a mining camp. The mother was not here, so the worker went over the situation and hunted for his mother, and the little youngster was comforted with books and toys and with a rest in a neat little crib. The worker got in touch with the telephone operator in the town where the mother was supposed to be working and found the mother had left the place where she had been employed two months before, and that they did not know where she was. But it was not long before the resourceful worker got in touch with the mother, and by direction of the latter, put the boy on a bus the next morning and sent him to her. These are not unusual instances—they happen every day in Salt Lake. If you are letting children travel alone, do not put them in the care of a passenger unless he is a friend. It is a risky thing at best to let children travel alone. Lunches soon spoil in the warm cars, and their little stomachs are disturbed by too frequent eating. But if they have to travel alone, or if aged people must travel alone, get in touch with the Travelers' Aid workers who are in every large city and they will take care of them free of charge, except for hotel bills or telegrams, etc.

I pray that the spirit of this conference will go home with you Relief Society women and be an inspiration and help to you in your future work.

MRS. AMY BROWN LYMAN

General Secretary and Treasurer

While Judge Anderson was speaking to us today I thought over all the things we ought to be doing and I was inclined to be a little discouraged, so I took out my pencil and made note of a few of the things we have done in the last few years, and I shall mention them by way of encouragement.

It has been nineteen years this month since I first began working on the General Board of Relief Society, and during these many years, covering nearly a quarter of a century, I have been impressed, interested and thrilled with the growth and development of the Society as I have observed it at close range. I am going to mention some things, showing that we

are growing and progressing, and I presume these nineteen years are typical of any other nineteen years.

In 1913, we were not holding weekly meetings throughout the Society—some wards were holding meetings once a month, and some twice a month—but President Wells said in a conference that while it was not obligatory, she would like to recommend that the women begin holding weekly meetings. Her recommendation was soon adopted and we all know what a great step forward that was. Then in 1914, we began the first uniform course of study. Previously, each stake had prepared its own educational work, and while it was excellent, still the General Board felt that a uniform, standardized course of study would be much more satisfactory to all concerned. So the uniform course of study was begun in 1914 and in these years this course has covered theological study, history, art, literature, home economics with practical demonstrations, and social problems such as health, sanitation, poverty, crime, employment, and the provisions which the state had made for caring for its dependents. About this time the work of the visiting teacher was enlarged and made more uniform and topics were instituted in connection with their visits. Stake board meetings and union meetings were made universal and programs outlined for them.

During the year of 1914, the Relief Society Magazine was planned. Meanwhile, and for the year, a Bulletin was issued and the Magazine began publication in 1915, the Bulletin being known as Volume I. In this Magazine the new course of study was placed along with other interesting data and you all know what the Magazine has meant to us these fifteen years. It has satisfied our older women who, with their background, poise, and spirituality, have found it most helpful, and it satisfies our younger women who are aggressive, enthusiastic and have visions of the future. In fact, it has satisfied everybody.

In 1915-16 we began to be interested in temple and genealogical work in real earnest, and I do not need to tell you what has been accomplished by the Relief Society women along these lines for you know yourselves what we have done and are doing today to help the Genealogical Society with this great work of salvatoin for the dead.

In 1918-19 we began a serious study of social problems and in connection with this study our welfare department was started with one worker. This department has been a very excellent laboratory for study and training and for inspiration throughout the organization. We had our first social service institute in 1920 at the Brigham Young University, and we have had a great many since, and the General Board is ready now to hold institutes in any

of your stakes, whenever they are asked for. Those who have had institutes know what a wonderful help they have been.

In 1922 the wheat fund was centralized and the interest set aside for health and maternity work. I won't go into the details of this project because you all know what we have accomplished. The results must be gratifying to President Williams who was inspired to make the recommendations regarding the centralizing of this wheat fund and the use of the interest for health work.

In 1923 we established loan funds and memorials for our past presidents, and later, in 1926, through the generosity of our women, an honor fund was established for President Williams. These funds are for the encouragement of the art of writing, for salvation for the dead, for assisting in educational work, in nursing and in public health nursing.

But there is something greater in the Relief Society than any one of these activities or than all of them, and it is the spirit of the work, the great, dynamic spiritual force which has been with the Society from the beginning. And what is this force? It is the spirit of the Lord with which the organization has been blessed since the Prophet Joseph Smith turned the keys to women. This spirit has been supported by the Holy Priesthood all through these years, and by your faith and prayers, and your testimonies. This spirit is the real force which has made the organization great and my prayer is that we will always bear this in mind.

PRESIDENT CLARISSA S. WILLIAMS

My dear sisters: There are a few subjects that I feel should be brought before you before we part for six months. We want you to know that during the summer season, vacations for malnourished children have been arranged and carried out, and we take this opportunity of extending our thanks and appreciation to those stakes which have assisted so nobly in this work. Sixteen children went to North Davis stake, twenty-five to Franklin and Oneida stakes, eight to Kolob stake, and four to South Davis stake. Through the courtesy of the Exchange club, eight boys went to the Boys' Camp at Mueller Park, and through the courtesy of the Utah Public Health Association, ten extremely underweight children were taken to the health camp in Big Cottonwood canyon. All the children returned home greatly improved.

There have been a number of organizations and reorganizations since the April conference, and we hereby extend our heartfelt thanks to the women who have served so nobly and capably, and we bespeak faith and prayers for those who have been newly apointed that they may be as successful as those who have been released from the work. Following is a list of the organizations and reorganizations which have occurred since the April conference: Alpine stake, divided July 1, 1928, into Alpine, Lehi and

Timpanogos stakes, Mrs. Eliza Buckwalter released as president of Alpine stake, and Mrs. Maude D. Christensen appointed president, Mrs. Mina Webb appointed president of Lehi stake, and Mrs. Ella M. Cragun appointed president of Timpanogos stake; Ensign stake, reorganized September 25, 1928, Mrs. Luacine S. Clark, released, Mrs. Alice Bitner Castleton appointed president; Fremont stake, reorganized June, 1928, Mrs. Marie M. Merrill released, Mrs. M. May Grover appointed president: Oquirrh stake, reorganized August 19, 1928, Mrs. Emma S. Jacobs, released, Mrs. Marie Tygeson, appointed president; Snowflake stake, reorganized August 26, 1928, Mrs. Ann S. Shumway released, Mrs. Leonora S. Rogers appointed president; South Sevier stake, reorganized July, 1928, Mrs. Nina A. Hansen released, Mrs. Ada Anderson appointed president; Summit stake, reorganized September, 1928, Mrs. Jemima B. Crittenden, released, new president not yet appointed; Teton stake, reorganized July, 1928, Mrs. Mary A. Nelson released, Mrs. Ada Fairbanks, appointed president; Utah stake, reorganized June 3, 1928, Mrs. Electa S. Dixon released, Mrs. Ascha E. Paxman appointed president; Yellowstone stake, reorganized June 10, 1928, Mrs. Lucy P. Lloyd, released, Mrs. Ellen J. Murri appointed president; Eastern States mission, reorganized August, 1928, Miss Lola R. Bradford, released, Miss Olita Melville appointed president; New Zealand mission, reorganized April, 1928, Mrs. Cora S. Jenkins released, Mrs. Jennie Magleby appointed president; French mission, reorganized September, 1928, Mrs. Venus R. Rossiter, released, new president not yet appointed; Swiss-German mission, reorganized, 1928, Mrs. Sarah R. Cannon released, Mrs. Eliza W. Tadje appointed president; Northern States mission, reorganized April, 1928, Mrs. Rachel Grant Taylor released, Mrs. Allie Y. Pond appointed president; Western States mission, reorganized April, 1928, Mrs. Florence R. Knight released, Mrs. Elias S. Woodruff appointed president.

They say it is a sign of old age when one begins to be reminiscent and to talk about ancient history, and I admit that probably I am getting a little old, for I should like to speak a little of my experience in the Relief Society. I began my Relief Society work when I was sixteen years old, going around the block as an assistant teacher, and I feel that the experience I gained at that time has been most valuable and formed the foundation for much of the work that I have been able to do since. Later, after I was married and had seven children, I was asked to be secretary of the Seventeenth ward Relief Society. I felt that I could not do this with all my little babies. But my husband said, "My dear, you must do it; it is the very thing you need; you need to get away from the babies, and I will help you all I can, either by taking care of the children or making out your reports or

copying your minutes, or any other thing I can do." I felt that I couldn't refuse then, so I consented. I made out my own reports and copied my own minutes, however, but my husband tended the children and helped to make it possible for me to get out. I had occupied this position of secretary between seven and eight years when I was asked if I would accept the position of president of the ward. And I did not know how I could do that either. There is a little more responsibility connected to that position than to that of a secretary, but I did, and I worked at that for about eight years, and before I was released from that I was appointed treasurer of the general Relief Society. That occurred about the year 1901. Then, during that time, the Salt Lake Stake was reorganized and four stakes made from that stake, and I was urged to accept the presidency of the Salt Lake stake, which I did. Later, in 1911, I was appointed counselor to President Emmeline B. Wells, and on April 4, 1921, which is just seven and a half years ago, I was appointed president.

Now, I like to feel that I have no regrets, that I have done my work as well as I could, that I have tried to have the spirit of the Lord with me at all times, and if I should feel at any time that I should like to be released, I hope that you will all feel in that event that I have thought out very well the line which I should follow and that whatever happens I hope I shall still have your love and your faith and prayers. You will recollect that it has always been my policy to advocate to you that we do not retain our positions too long, that there are many capable women and that such honor and dignity as come with positions of this kind, should rotate.

My earnest prayer at this time is that the Lord will bless you in your labors and help you to do your work in a manner pleasing to him.

Counselor Knight suggested that the audience stand as an Amen to President Williams' remarks, and the entire congregation arose and remained standing for a few minutes.

Pioneers

RED RUST—CORNELIA JAMES CANNON

By Lais V. Hales

About fifty years ago, to a prominent family in St. Paul, Minnesota, a little girl was born. All her girlhood was spent in the West among the Swedish immigrants. In 1899 she graduated from Radcliffe College and a few years later married Dr. Walter Bradford Cannon who is a George Higginson Professor of Physiology at the Harvard University Medical School. Today Mrs. Cannon is the mother of five fine children and the author of a novel *Red Rust* and several articles of substance.

Red Rust is Mrs. Cannon's first novel. It tells of Swedish immigrant life on a pioneer farm in Minnesota. From close observation and from her lawyer father she has gleaned her information and she thoroughly understands and loves the people she writes about.

Matts Swenson, a young Swedish boy, drives his oxen over the hills of Minnesota during the cold weather. As Matts wanders over this land of "prairie and privation" he comes into contact with a family named Jensen who have recently arrived in the neighborhood. Olaf Jensen, the father, is a cruel man with a craving for liquor. Matts works for Olaf and gets a glimpse of the cruel treatment which Olaf gives his family. Matts, who is sensitive, delicate, decent, with a great love for beauty, goodness, uprightness, feels very sorry for Lena Jensen and her children. He realizes how hard pioneer life is on women and children at its best and he does everything in his power to make things more pleasant. In his effort to enlighten the burdens of Lena and her children Matts evokes the anger of Olaf. Olaf meets with a violent death and releases his family from the curse of his temper. Matts continues to help and befriend the Jensen family until he realizes that Lena, though an older woman, has come to deeply love him. Never before in her life had she known solicitude or sympathy from any man. Olaf Jensen, in his mad desire to build up a fortune in America, had sacrificed her without a thought. Matts and Lena are quietly married and return to the Jensen farmstead to live. Matts continues his study of wheat. Many times he has seen red rust, hot winds, long continued drought, and grasshoppers wreck the wheat crop. His dream is of finding someday, through cross breeding, the wheat which will make these disasters impossible. Lena believes in Matts and helps him. While he experiments with his small plot of ground she cares for

the rest of the farm. She endures the soul-destroying toil of pioneering in this new country with fortitude. She knows that if Matts can develop a wheat that can withstand the ravages of the dreaded red rust he can save the farmers of Minnesota. Matts struggles on meeting often with defeat and discouragement. After years of patience, self-mastery, and self-sacrifice he obtains a variety of wheat which ripens before the appearance of the red rust. Before he has time to realize that he has succeeded death overtakes him. It is left for Lena to complete Matts' dream by having his seed planted wherever such grain could grow and give rich harvests. Today Matts Swenson is forgotten but his wheat is still growing on the fertile lands of Minnesota.

There is something distinctly refreshing about *Red Rust.* According to Dorothy Foster Gilman, Matts Swenson is "an idealized portrait of our new Americans." Instead of wanting to take from, his wonderful new country which he had adopted, he wanted to give to her and make her richer and finer. He is a splendid example of the kind of immigrant that this country most needs. His eyes are turned toward the future instead of back to the glory of a sunset long past. As Mrs. Cannon has portrayed him he is of heroic stature, free from all petty characteristics. And he is real too—so real that after closing the book he is still with us.

The story is directly told. The language is beautiful without any attempt at effect. One can open the book at random and find such clear beautiful writing as the following: "Matts' heart was beating fast as he lifted the paper that lay at the foot of the stocky Swedish plant. He carried it carefully to the row of native wheat, where the tall green stalk, although freed of two-thirds of its spikelets, still hung its heavy head. The great moments of his life had come. As Matts stood there in his shabby clothes, his bare feet brown with the dust of the field, his unkempt hair pushed back from his forehead, his hands ready for the delicate work they must do, he was one with the poets and creators of the ages. The light that shone in the eyes must have illuminated the face of every man who ever struggled to remake his world and to build up a better one about him. The passion to set new forces free, which inspired him, may have been the driving force of the creator of being itself."

The Evolution of the Ugly Duckling

By Estella Webb Thomas

December 25—It was purely by accident that I happened on this funny old red diary, given me by Granny five years ago this Christmas, and carefully sealed up with adhesive plaster and hidden away in an old chest of treasures when I had finished recording an episode in my fifteen-year-old life. I planned to burn it but suppose my thrifty nature must have prevented that—it has such pretty red morrocco backs. And then it was a gift from Granny; and now that she's gone, I'm glad I kept it.

But how I came to find it, and decide to fill in the blank pages is a long story, and I'd better begin at the beginning.

To begin with, then, I'm a country school teacher. Naturally! Don't Ugly Ducklings always turn into old-maid school teachers? And of course I couldn't spoil the picture—though it took some persuasion to make mother and the dear professor see my point. It was fine in the professor to want to stake me to a college education and all that; but I knew he couldn't really afford it with Lisbeth to educate, and mother needing trips in the summer vacation to keep her well; so, after the expense of Inez's wedding was over, I, Margaret, alias Daisy, decided manfully to shoulder my share of the family budget, and strike out on my own, as the original Ugly Duckling did.

However, I have not developed any swan-like qualities yet, and am certainly not prepared to sing my swan song; for though, like the hod-carrier's, there are many ups and downs in a school teacher's life, it's all the more interesting for that, and I'm enjoying myself immensely.

Inez, after being engaged to Dick Burton and Charlie McGee, finally married Henley Melton, whose father is the richest man in town; and she can have pretty things to her heart's content. They are spending this winter in Florida, and her letters are like communications from another world.

Lisbeth is at a musical school in the East, getting voice culture. That brings me to the present, and the dilemma I'm in. It seems she has developed a case of measles right here at holiday-time; and mother and the professor decided to spend Christmas with the invalid, so long as she couldn't come home, and sent me a telegram to that effect. All this I have found out since I arrived, however, for I left Green Valley before the telegram was sent, spent a day with a friend, Marie Jackson, who teaches in the

next district, and reached home after ten o'clock on Christmas Eve.

It was a disappointment not to be met at the station; but after I had succeeded in finding a cab and getting myself and suitcase transported through the storm, it was a real blow to be confronted by a dark, silent house, instead of the brilliantly lighted, festively decorated one I had anticipated.

The front door proved to be locked, and the rear ones as well, when I had tramped about in the snow to investigate. Shivering disconsolately on the front steps, I considered the situation. Of course there were people in town to whom I might go for the night, but my pride rebelled at thrusting myself, unexpected, into someone's house late on Christmas Eve. Our old friends the Bartons had moved from the house next door, mother had written me, and strangers now occupied the place. I must certainly do something, as I was slowly, but surely congealing in the frosty air. When I had come to the decision that there was nothing for it but to break in at a window, I suddenly remembered that I had a house key, which I finally succeeded in finding after a frantic search with stiff fingers through all my belongings.

The house loked cold and cheerless when I had turned on the light, and it seemed an hour before I got a fire going in the grate and thawed out my aching fingers. When I was comfortably warm, I made an excursion into the kitchen in search of forage. There were some pies on the pantry shelf and a big fruit cake, and there mother's Christmas preparations seemed to have ceased; but I found some cold ham in the ice-box, and with this and some bread and butter on a tray on the living-room table, was trying to make myself a cup of cocoa over the fire when a sound in the hall startled me. Turning with the little sauce-pan in my hand, I confronted a very tall, rather dishevelled young man, who was evidently as astonished at the sight of me, as I was to see him. For an instant we were both silent, staring stupidly at one another, and then I collected myself and demanded indignantly what he was doing there.

"Just what I was going to ask you," said the young man, politely, My answer wasn't so polite: "If it happens to be any of your business, I'm trying to make cocoa over this smoky old fire!" I retorted, feeling that I was not looking my best, as I crouched over the fire with a sauce-pan in my hand, and one of mother's big aprons over my suit.

"Well, you're a cool one, at least," he said admiringly, "and if you're as desperately in need of food as you seem to be, I'm sure the hospitable Sturtevants would not begrudge you a Christmas Eve supper. But why did you do it? You are so evidently not that kind of a person—Were you in such desperate straits as all that? My mother and I would have been glad to have taken you in, and will still."

"Indeed I was," I responded in a heart-broken voice, deciding now I knew he was not a burglar, but believed me to be one, to carry on the joke. "Starved, and very near frozen, but—no, thanks, to your kind offer, of assistance, I can't accept help from anyone!"

"Oh!" the young man gave me a peculiar glance. "It isn't so hard on the pride, then, to help yourself, as it were, rather than to be helped?"

"Not nearly!" I replied, giving my whole attention to the cocoa, which was threatening to boil over. There were a few moments of silence, then the young man said in a different voice, stirring uneasily, "Well, see here, this can't go on, you know! The nightwatchman over at the bank knows that the Sturtevants left for the East this afternoon, and he'll be over to investigate when he sees the light."

"I should have turned off the hall light," I murmured, not making any move to do so, however.

"Well, what are you going to do about it?" queried the visitor, somewhat sharply. "As I said, mother and I will take you in if you need help, and old Tobe Warner will think it queer, to say the least, when he investigates and finds you occupying the Sturtevant's living room."

"Better put the light out, if you're afraid," I suggested, "Tobe *may* think it rather strange for you to be here, and while I don't wish to seem inhospitable, you needn't stay, you know, if you crave to go. But won't you have a cup of cocoa and a sandwich first?" I began making a sandwich as I spoke.

"Say, this is a bit thick!" said the young man, dazedly, mechanically taking the sandwich I handed him, and looking about absently for a place to lay it down again.

"Yes, I know the slices are rather thick," I said, purposely misunderstanding. "I'm not very good at slicing, I always cut my fingers." Just then there was a sharp rap on the door, and old Tobe Warner opened it and popped in his head.

"What's up, here?" he shouted, and then when I appeared in the hall he said in a changed tone, "Oh! it's you, is it, Miss Daisy? Didn't know you were expected!"

"Apparently I wasn't," I answered, "by the looks of things! Mr.—er—this gentleman tells me mother and the professor have gone East; do you know why?"

"Why, didn't you get their telegram? I was in the office when Professor Sturtevant sent it. Miss Lisbeth's been took down with measles, and they left on the afternoon train. They thought you'd stay where you wuz. Well, I'll be getting back," he added, with a curious glance at the young man, who had stood in a dazed silence during this conversation, although I had motioned for him to stay out of sight in the living-room. "Didn't

know you wuz acquainted with Miss Daisy, Mr. Douglas, you coming after she left, and all."

"Oh, yes," said the young man easily and unexpectedly, "Mis —er—Sturtevant and I are old—that is, we know lots about each other. She knows that I'm a goofy and can't keep my nose out of other people's affairs, and I know that she can't cut thin slices."

"Well," drawled Tobe, as a parting shot, "Course it's none of my business, but seems kinda strange that you'd call Miss Wallace 'Miss Sturtevant' if you know her so dog-gone well!" and departed reluctantly, with a glance of suspicion at Mr. Douglas.

That gentleman was apparently leaving, too. In fact, he seemed in rather a hurry to be gone; but he paused in the doorway, as Tobe had, for a parting word.

"Well, good evening, and a merry Christmas, Miss Wallace," he said, showing a handsome set of teeth in the first smile he had vouchsafed me; "I seem to have intruded needlessly on your homecoming, but delighted to have played the fool for a few minutes if it gave you any satisfaction!"

"Glad to have you drop in any time you crave a smoky cup of cocoa and a thick sandwich!" I replied heartily, but he was gone, and my invitation echoed on the empty air.

The house seemed terribly cold and dreary after my uninvited guest had gone, and without any more delay I ran up to my room and got shivering into bed.

I found a small jar of cream on the step when I opened the door next morning, and had an excellent breakfast, after which I prepared to amuse myself till afternoon, when I intended to make some Christmas calls.

It was after I had finished my bit of morning work, and come upstairs to rummage around a little, that I ran across this old diary in the bottom of a box of treasures and decided to finish it. It surely is the most absurd thing I've seen for many a day! What a solemn little prig I was! And what a crush I had on the professor! He'd get a good laugh out of it if he knew—but he'll never know, so he'll have to read the funny paper for his laugh.

But just to pass the time on the first Christmas day I ever spent alone, I began writing in it this morning. Must go now and make myself beautiful. Ha, ha, and sally forth.

(*To be Continued*)

A Sound Investment

By Miss Bernice Selley, Utah Tuberculosis Association

Little children, playing in dirty, crowded city streets, in the sweltering oppression of midsummer, touched the heart strings of good people who knew that not far away were grassy meadows, cool groves and sparkling brooks. Might not the cramped lives of these city urchins, wan and ragged, many of them, be expanded a bit by transplanting them, even for a brief period, to the open country? So the fresh air camp was born. The idea grew rapidly. Summer camps of all descriptions sprang up.

Health associations, appreciating the value of summer outings, were quick to join in the movement and many established camps of their own. These are called health camps and their primary purpose is to husband and increase the health capital of children below par in vigor and vitality.

There are in all communities certain children who are neither definitely sick nor vigorously well. They do not need hospital treatment, but neither are they competent to keep pace with other more sturdy children. Experience has shown that such handicapped children can be helped by conserving their limited energies and by teaching them how to order their lives in accordance with their handicaps. Open air schools, preventoria and summer health camps all aim to help this type of child.

Efficient health camps must meet certain standards. The children must have careful medical guidance, rest, good food, hygienic practice, including the development of sound health habits and plenty fresh air and sunshine. If there are any defects that need correction, such as adenoids and tonsils, these must be corrected. The children themselves receive training in the ways of health and their parents also are given instruction.

The Utah Christmas Seal Health Camp established last summer by the Utah Tuberculosis Association in Big Cottonwood canyon provided efficient care to thirty children for a period of six weeks. The average gain per child was six pounds. It is hoped the funds next year will permit the association to increase the number of children at the health camp to fifty or sixty.

The Health Camp was supported by Christmas seal funds. It was an investment with dividends measured not in dollars but in strong men and charming women. Children who might otherwise be sacrificed were made happy and healthy. Christmas seal funds used on health camps represent a sound investment, and everyone can invest their bit when Christmas seals are bought and sold.

Guide Lessons for February

LESSON I

Practical Religion and Testimony

(First Week in February)

Purity

I. *Material.*

A. *Scriptural material*:

1. Create in me a clean heart oh God: and renew a right spirit within me. Psalms 51:10.
2. Blessed are the pure in heart for they shall see God. Matt. 5:8.
3. Unto the pure all things are pure, but unto them that are defiled and unbelieving nothing is pure, but even their minds and conscience is defiled. Titus 1:15.
4. And I looked and lo! a lamb stood on the Mount Sion and with him an hundred forty and four thousand having his fathers' name written in their foreheads. These are they which were not defiled. Rev. 14:1-4.
5. For this is Zion—the pure in heart. D. and C. 97:21.
6. Verily I say they shall not have part in the first resurrection. D. and C. 63:17-18.
7. Be ye clean that bear vessels of the Lord. D. and C. 38:41-42.
8. And assuredly as the Lord liveth, for the Lord God hath spoken it and it is a part of his clemal word that they who are filthy shall remain filthy still. II Nephi 9:15-16.
9. On page 280 Compendium gems are recorded the words of the Prophet Joseph Smith, the remembrance of which saved a brilliant youth from having his life purity blighted by "taking a fling."

B. *Literary Material*:

1. Virtue is indeed its own reward.—*Claudianus.*
   Know then this truth (enough for men to know).
2. Virtue alone is happiness below.—*Pope.*
3. Virtue is *her* own reward.—*Dryden.*
4. Well may your heart believe the truth I tell,
   'Tis virtue makes the bliss, where'er we dwell.—*Collins.*
5. Virtue alone outbuilds the pyramids;
   Her monuments shall last, when Egypt's fall.—*Young.*

6. Virtue could see to do what virtue would.
7. By her own radiant light, though sun and moon,
   Were in the flat sea sunk—*Milton.*
8. The sun, too, shines into cesspools and is not polluted.
   —*Diogenes Leartius.*
9. My good blade carves the casques of men;
   My touch lance thrusteth sure,
   My strength is as the strength of ten,
   Because my heart is pure.—*Tennyson.*

C. *Miscellaneous*:

1. Say to thy soul: "No unclean thing shall enter here."
   —*Karl G. Maeser.*
2. In the kingdom of Consciousness, evil skulks into the corner of forgetfulness where good is made the guest of honor.—*George H. Brimhall.*
3. On my honor I will do my best—
   (1) To do my duty to God and my country and to obey the scout law.
   (2) To help other people at all times.
   (3) To keep myself physically strong, mentally awake, and morally straight.—*Scout Oath.*
4. "To associate with the vile is to assume their vileness. To touch a woman's hand in wantonness may be to poison her life and yours—Vulgarity weakens the mind. It is vulgar to like poor music, to read weak books, to feed on emotional newspapers * * * to enjoy vulgar theatres, to find pleasure in cheap jokes * * * the forces which make for vulgarity tend also toward obscenity * * * a form of vulgarity is profanity, this is a sign of a coarse unrefined nature. He is the wise man who for all his life can keep mind and soul and body clean."—*David Starr Jordan* in "*The Strength of Being Clean*"—a book that lifts to higher levels of purity.
5. *Your Afterself.*

   Your first duty in life is toward your afterself. So live that the man you ought to be may in his time be possible, be actual. Far away in the years he is waiting his turn. His body, his brain, his soul are in your boyish hands. He cannot help himself. What will you leave him? Will it be a brain unspoiled by lust or dissipation; a mind trained to think and act; a nervous system true as a dial in its response to the truth about you? Will your boy, come as a man among men in his time? Or will you throw away his inheritance before he has had a chance to touch it? Will you turn over to him a brain distorted, a mind diseased, a will untrained to action, a

spinal cord grown through and through with devil grass and wild oats? Will you let him come and take his place, gaining through your experience, happy in your friendships, hallowed through your joys building on them his own? Or will you fling it all away, decreeing wanton-like, that the man you might have been shall never be?

This is your problem in life—the problem which is vastly more to you than any or all others. How will you meet it? As a man or as a fool? It comes before you today and every day and the hour of your choice is the crisis in your destiny.—*David Starr Jordan.*

6. In the unearthed bones of forgotten peoples traces of syphilis are found.

D. *Comments.*

From the material presented the following conclusions seem certain:

1. That the yearning for purity reaches upward for help. David pleaded for a reacquaintance with purity.
2. That purity of heart assures an at-home-ness with the Lord.
3. That purity of life makes men pure without from within until their countenances are a symbol of divinity—their fathers' name is on their "foreheads."
4. That sin dust blinds our conscience.
5. Zion spells social purity as well as personal cleanliness.
6. That impurity is a bar to the privileges of the first resurrection.
7. That purity is related to our missionary system and temple ordinances, both as cause and effect. The desires and dreams of missionary experience are accompanied by a purity standard of a high order.

   Gospel ambassordship demands purity of life and the expectancy of a mission is an inward call to keep clean, to keep fit for the blessings of the House of the Lord. The glorifying of the missionary work is, in all its phases, religion applied to the problem of purity.
8. That impurity carries over beyond the grave.
9. That an early-age acquaintance with the word of God is a life-belt on the seat of temptation.
10. That poetry and philosophy proclaim purity there is no worthwhile ideality without purity.
11. That we may lock the doors of our minds against the invasions of the unclean.
12. That the entertainment of the pure abashes the impure.
13. That scout work is one of the best allies to our religion. The boy on his *honor* is knighted a preserver of his own purity and a defender of the purity of others. The scout-

life with the ambitions, expectations, and achievements give to the youth a puritanic sphere of activity full of adventure and upward thrills.

14. That the "Strength of Being Clean" contains within its covers condensed purity food.
15. That impurity "will out." Nature refuses to keep the secrets of sin.
16. That strength and beauty, survival and salvation, are the fruits of purity.

LESSON II

Work and Business

(Second Week in February)

TEACHERS' TOPIC FOR FEBRUARY—ACTIVITIES OF THE RELIEF SOCIETY

Why the Relief Society Magazine?

I. It is the organ of the Relief Society of the Church of Jesus Christ of Latter-day Saints. As such it keeps each of us in touch with the Relief Society work in general. It is a medium through which special messages may be received from the presidenc yof the Relief Society.

II. Material found in the *Magazine*:
   - A. It contains news of interest to women and particularly to Relief Society women, such as important world events as interpreted in their relationship to Relief Society work.
   - B. Literary gems in prose and verse form part of the make-up of practically every issue of the *Magazine*.
   - C. Historical events and biographies of Relief Society leaders and other women of note are preserved to us through its pages.
   - D. The *Magazine* frequently contains travel articles of interest and importance sometimes written by L. D. S. writers and sometimes by others.
   - E. Child guidance and parent problems are often treated.
   - F. Households helps such as budgeting are included.
   - G. The *Magazine* contains the guide lessons which are indispensable to good class work.

III. Talent is developed by the publication of the prose and poetry of our local writers.

IV. As editor of the *Magazine* we have a woman who has made a life study of woman's cause, keen and sympathetic with high ideals. She is preeminently qualified for the great task by inheritance and education in and out of the Church.

V. The teacher should study thoroughly one copy of the *Magazine* and carry it with her that people may see it and that it may become a basis of discussion.

THE LITERATURE COURSE

We promised to publish, at as early a date as possible, the price list of the books for the new literature course: "Nowadays" is listed at $1.75; "The Devil's Disciple," at $1.00; "What Every Woman Knows," at $1.00; "Joseph and His Brethren," at 75c; "The Doll's House," at 80c. "He and She" cannot be obtained separately. It is published in a book of American Plays by Quinn. As a consequence we have decided to substitute for "He and She" Galsworthy's "Justice," which sells at 75c.

We are asking the Deseret Book Company to keep these books in stock to accommodate the organizations and individuals that care to purchase them. Whether they are purchased or not is at the option of each ward and stake. We wish to give our members all the help we can, but are anxious that no help offered shall in any sense prove a burden. That is why we emphasize the fact that it is entirely optional whether these books are purchased or not. We shall continue, as in the past, to devote as much space to the literature lesson as the size of the magazine will permit.

We would draw the attention of our members to the fact that many of the college libraries located in many of the cities have these books upon their shelves; also that practically all the public libraries carry a good many volumes of modern drama. Recently the president of the Alpine stake sent for our list in order to put the set of books in a collection in the American Fork Library, which has been placed there to the honor of their late president, Mrs. Annie Hindley. Public libraries are always eager to serve the community; and if the officers will present them with lists of books that are to be used extensively in the community, they are eager, as a rule, to receive the list and make the purchase.

LESSON III

Literature

(Third Week in February)

Biography

George Bernard Shaw is the most brilliant of living British playwrights. His public addresses are full of keen and clever statements that can come only from one whose mind scintillates continuously, as does the mind of George Bernard Shaw. He is a satirist, keen and cutting. One of his critics talks about his "razor-like" thrusts. No matter what may be said to him he always has a ready reply. We have heard a good many addresses

by eminent people but have never heard one with quite the ready comeback to all questioners as an address delivered to the teachers of London by George Bernard Shaw in 1911.

He was born in Dublin on the 26th of July, 1856. His father was a retired civil servant, the younger son of Bernard Shaw, high sheriff of Kilkenny. His mother was Luncinda Elizabeth Gurly Shaw, a good musician who eventually became a teacher of singing in London. George Bernard Shaw attended school in Dublin, and at the age of fifteen began earning his own living. For five years he was a clerk in the office of an Irish land-agent going to London with his family in 1876: In 1879 he was in the offices of the Edison telephone company. At this time he had already started writing novels, but had not yet found a market for them. His first publications appear as serials in a monthly magazine *Our Corner*. These were *The Irrational Knot*, written in 1880 and *Love Among the Artists*, written in 1881. Mr. Shaw joined the Fabian Society in 1884 and became active in socialistic propaganda as a street orator and also a pamphleteer. He began journalism through the influence of William Archer, on the reviewing staff of the *Pall Mall Gazette* in 1885. In his role of art and musical critic he was a very brilliant reviewer. It is said that he thought some of the dramas he had to review so stupid that he sought to relieve the situation by writing some plays of his own. That he has helped to raise the quality of English drama no one competent to judge will deny. His dialogue is brilliant beyond that of most gifted playwrights. He is a disciple of Ibsen.

Some of Mr. Shaw's most important plays are Arms and the Man which was produced in 1894; Candida written in 1894; The Man of Destiny, a Napoleonic drama written in 1895; You Never Can Tell, written in 1896; The Devil's Disciples, which was produced in New York in 1897 and in London in 1899; Caeser and Cleopatra, written in 1898; Captain Brassbound's Conversion, 1898; The Admirable Bashville, 1903; Man and Superman, published in 1903; The Doctor's Dilemma, in 1906; Androcles and the Lion; Back to Methusalah; and Saint Joan. Man and Superman and Saint Joan are considered his greatest plays.

In 1898 he married Charlotte Frances Payne-Townsend, a woman who appears to be able to enter with him into all his work. George Bernard Shaw has always been very much interested in extending to women those rights and privileges which were justly hers. Among the men who worked hard to obtain suffrage for the British women no one was more conspicuous in this than the gifted playwright. His wife made a trip to Boston for the sole purpose of taking part in the suffrage parade with the women of that city. When invited to ride she refused, stating

that she would prefer to march with the women of that city. He lives in the city of London and his rooms are so close to those of Sir James Matthew Barrie, the famous Scotch playwright, that they can talk out of the window to each other. Practically everything he says has news value. Papers all over the world will publish any comment with which he will favor them.

THE DEVIL'S DISCIPLE

By George Bernard Shaw

The play has its setting in the state of New Hampshire in the year 1777. It opens in the main room of a house where most of the occupants are interested in the fire because the morning is very cold. It is the home of Mrs. Dudgeon. She is a Puritan of the strictest type, one, as Shaw points out, of a bitter temper and fierce pride. She has an unquestioned reputation for piety and respectability, but is generally a very disagreeable woman, so disagreeable that some of her neighbors who do not hold to her strict rules of conduct think she must be exceedingly good because she is so disagreeable. She prides herself on never having missed a Sunday at the Church, but her religion has not developed in her an attitude of sympathy or kindness towards her fellowmen. She perhaps finds herself in the same category as some Christians, of whom Swift spoke when he said they had just enough religion in them to make them hate their neighbors.

With her in the room is a girl she calls Essie, who is the illegitimate child of her husband's brother, who had just been hanged at Springtown. Her husband went to see the hanging, then fell sick, and died during the night. Dick Dudgeon, her eldest son, is the first caller of the morning, consequently is the first one to bring an account of the hanging. As the matter has been planned the minister is to break the news to Mrs. Dudgeon of the death of her husband, but her son Richard really does it before the minister arrives. Mrs. Dudgeon is not overly proud of her two sons, as the following passage will disclose. She says: "A nice comfort my children are to me! One son a fool, and the other a lost sinner that has left his home to live with smugglers, gypsies, and villians, the scum of the earth!"

Mrs. Dudgeon is very severe in her treatment of Essie as shown by the entrance of the half-wit into the room a little earlier in the scene when she says: "Why, who are you?" The girl responds shyly, "Essie." To which Mrs. Dudgeon responds: "Oh, you may well ask. Go to your room, child, and lie down since you haven't feeling enough to keep you awake. Your history is notfit for your own ears to hear."

The child said: "I—"

Mrs. Dudgeon: "Do not answer me, miss, but show your obedience by doing what I tell you; and do not forget to say your prayers. She'd have gone to bed last night just as if nothing had happened if I'd have let her."

Finally Mr. Anderson, the minister, arrives. Mrs. Dudgeon is one of those women who feel that it is necessary to show a good deal of distress at the news of her husband's death. That there is much hypocrisy in her sorrow is evinced by the fact that she makes such a fuss over her husband's decision when the will is read. Just before the reading of the will something occurs that discloses the real character of the woman who believes herself to be a very righteous person, as also the real character of her son whom she thinks of as a disciple of the devil.

Richard asks: "By the way, did I hear, or did I not, that our late lamented Uncle Peter, though unmarried, was a father?"

Uncle Titus: "He had only one irregular child, sir."

Richard: "It touches me profoundly, Pastor. By the way, what has become of the irregular child?"

Anderson: (pointing to Essie) "There, sir, listening to you."

Richard: (shocked into sincerity.) "What! Why the devil didn't you tell me that before? Children suffer enough in this house without—(He hurries remorsefully to Essie.) Come, little cousin! never mind me: it was not meant to hurt you. (She looks up gratefully at him. Her tear-stained face affects him violently, and he bursts out, in a transport of wrath): "Who has been making her cry? Who has been ill-treating her?"

Mrs. Dudgeon: "Silence your blasphemous tongue. I will bear no more of this. Leave my house."

Richard: "How do you know it is your house until the will is read?"

The reading of the will discloses the facts that:

"I give and bequeath a hundred pounds to my younger son Christopher Dudgeon. I give and bequeath to my wife Annie Dudgeon an annuity of fifty-two pounds a year for life to be paid out of the interest on her own money."

Mrs. Dudgeon: "A very good way to put God's truth. It was every penny my own."

"I give and bequeath my house at Websterbridge with the land belonging to it and all the rest of my property to my eldest son and heir, Richard Dudgeon, on conditions that he shall not let my brother Peter's natural child starve or be driven by want to an evil life."

We learn later that the British soldiers in their desire to terrorize rebels have made up their mind to execute somebody at Websterbridge, just as they executed Richard's Uncle Peter at Springtown. It has been whispered about that either Richard

Dudgeon or the minister, Mr Anderson, is to be sacrificed. Dick has heard that the minister is to be made an example of and the minister has heard that it is Dick Dudgeon. The minister sends for Dick and he arrives just about tea time. Judith, his wife, thinks Dick a very ungodly sort of person, and resents through facial expression her husband's suggestion that Dick stop and have tea, but finally, out of consideration of her husband, she says that she would like to have him remain. Just as they are about to pour the tea, Christy comes with a message that his mother is very ill and wishes the minister to come at once. Mr. Anderson has scarcely left the home when British soldiers appear at the door. They arrest Dick Dudgeon for the minister. He indicates to Judith that she must not betray him and so he places the minister's cloak on his shoulders and accepts the offer of a last minute to say good-bye to Judith.

Suddenly it occurs to Mrs. Anderson that Dick has been very much misjudged, that under a rough and crude exterior he really possesses the essence of a Christian character. He tells her hurriedly to have her husband get out of the way, that it will not save his life for her husband to give himself up, as they will undoubtedly hang them both. As he leaves the room, he urges her to kiss him so that the officers may be misled. This she does. As she does so, she falls into a swoon. Her husband arrives soon after the officers have departed with Dick. He cannot understand the confused condition in which he finds her and feels for a moment that Dick has in some way insulted her. Finally the truth comes to light, and then she implores her husband to go and give himself up and thus bring about the release of Richard Dudgeon. This he refuses to do, but at once arranges for a fast horse and departs with nearly all the money they have in the house. Mrs. Anderson is as much surprised at what her husband does as she was at what Dick did. She goes to the prison to see Dick and finally gets permission to attend the trial. She is incensed that it should be such a sham. Finally the officers in charge decide that Richard Dudgeon, who they think is Anderson, the minister, shall be hanged at twelve o'clock. Richard tells his prosecutors or persecutors, which ever you please to call them, that if the townspeople had listened to him they would have found the streets barricaded, the houses loopholed, and the people in arms to hold the town. But, said he, "you arrived unfortunately before we got out of the talking stage." Major Swindon, indignant that Dudgeon should dare to talk to him in this way, replied: "Well, sir, we shall teach you and your townspeople a lesson they will not forget. Have you anything more to say?"

Richard: "I think you might have the decency to treat me as a prisoner of war, and shoot me like a man instead of hanging me like a dog."

Burgoyne: (sympathetically.) "Now there, Mr. Anderson, you talk like a civilian, if you will excuse my saying so. Have you any idea of the average marksmanship of the army of His Majesty King George the Third? If we make you up a firing party, what will happen? Half of them will miss you: the rest will make a mess of the business and leave you to the provost-marshal's pistol. Whereas we can hang you in a perfectly workmanlike and agreeable way."

The time approaches for the execution and Richard stands there with the noose about his neck and his eyes on the clock. In the meantime they have discovered that it is not the minister but Dick Dudgeon that they are about to hang. About a minute before the hanging takes place Anderson arrives at the head of the rebel troop and the town falls into the hands of the Americans. Dick is released, very much to Essie's joy, who cannot keep back the tears. Good-humoredly but wilfully Richard says to her: "Now, now. Come, come! I don't mind being hanged, but I will not be cried over."

The Problem of the Play

The problem in this play is manifestly an endeavor to discover which is the saint and which the sinner. Mrs. Dudgeon, feeling she has followed all the rules of Puritan conduct, naturally imagines that she is a very righteous person; while Dick, who rebels against the conventions of his day, is very naturally regarded by the people of the community as being decidedly unrighteous. Yet, when put to the test, Dick is willing to give his life for the minister, whose wife feels that it is an abuse for her to drink tea with him. Consequently, he that was least amongst them became the greatest of them all when measured by the true rule of righteous conduct.

Questions and Problems

1. What type of woman is Mrs. Dudgeon?
2. Do you think that the Puritan religion had a tendency to produce women of that sort?
3. What do you think of Mrs. Dudgeon's treatment of Essie?
4. What person in the play has a modern attitude towards Essie?
5. Do you call to mind any instances in your experience where convention has a tendency to make a saint out of the sinner and a sinner out of the saint?

LESSON IV

Social Service

(Fourth Week in February)

THE CHILD STUDY COURSE

Lesson XI. The Treatment and Prevention of Delinquency.

(Based on Chapter XII, The Child: His Nature and His Needs.)

In the last four lessons we have been considering the physical and mental health of the child. We are now going to look at certain aspects of character development, and for this purpose shall consider the principles underlying the modern treatment of juvenile delinquency.

This chapter was written by Dr. William Healy, at the present time director of the Judge Baker Foundation in Boston, a child guidance clinic connected with the Boston Juvenile Court. It should be said here that Dr. Healy is a pioneer in the scientific study of delinquency and crime. It was his scientific study of one thousand repeated offenders* in the Chicago Juvenile Court some fifteen years ago which began the movement for a scientific study of delinquency and the child guidance clinic as forms of prevention.

A. Some Recent Studies.

One of the most recent bits of scientific work in the field of delinquency—stimulated by Dr. Healy—is that of Dr. Cyril Burt, psychologist to the London County Council, and reported in his book *The Young Delinquent* (Appleton, 1925). Dr. Burt's method of studying delinquents was fundamentally the same as Dr. Healy's in that he studied actual cases in order to discover his facts and draw his conclusions. His method differed from Dr. Healy's, however, in that he measured his delinquent group by a group of non-delinquent boys and girls of the same age and circumstances.

By a rather elaborate statistical method, he discovered the following, in the order of their statement, as the causes of delinquency in his two hundred cases: "(1) defective discipline; (2) specific instincts; (3) general emotional instability; (4) morbid emotional conditions, mild rather than grave, generating or generated by so-called complexes; (5) a family history of vice or crime; (6) intellectual disabilities, such as backwardness or dullness; (7) detrimental interests, such as a passion for adventure, for the cinema, or for some particular person, together with a lack of any uplifting pursuits; (8) developmental con-

*See his book *The Individual Delinquent*, Little, Brown Company, 1919.

ditions, such as adolescence or precocity in growth; (9) a family history of intellectual weakness; (10) defective family relationships—the absence of a father, the presence of a stepmother; (11) influences operating outside the home—as bad street companions and lack or excess of facilities for amusement; (12) a family history of temperamental disorder—of insanity or the like; (13) a family history of physical weakness; (14) poverty and its concomitants; and, last of all, (15) physical infirmity or weakness in the child himself."

Among his other conclusions may be noted the following:

"On an average, each delinquent child is the product of nine or ten subversive circumstances, one as a rule preponderating and all conspiring to draw him into crime."

"Every cause and every influence, however, no matter what its special form may be, is found to operate and can only operate through its inner psychological effects. Conduct and misconduct are always, in the last analysis, the outcome of mental life."

B. Classification of Causes

All scientific studies of delinquency confirm each other in the conclusion that delinquency may be caused in a variety of ways. The terms "delinquency" and "crime" are generic ones and are comparable to the terms "sickness' and "disease" in the field of medicine. That is to say, the terms are very general and apply to a large group of widely different things. The significance of this fact, however, is that if progress in the treatment and prevention of delinquency is to be achieved, it must be realized in much the same way it was achieved in the treatment and prevention of disease, viz., by the isolation of specific forms, types, patterns, etc. That is to say, delinquency cannot be dealt with effectively as a whole, any more than diseases can be effectually treated or prevented *en bloc*. Just as there is no one universal panacea or palliative for all disease, neither is there one universal treatment or cure-all for delinquency.

This list of known causes of delinquency is so long and varied that we have attempted the following simple classification:

Classification of Causes of Delinquency

I. Factors Which Enfeeble Social Control.
   A. Chronic.
      1. Inherent defects in the political order, e. g., in law, in government, in politics.
      2. Inherent defects in the economic order, e. g., low wages, unemployment, etc.
      3. Inherent defects in the social order, e. g., in the family system, in education, in the standard of living, etc.
      4. Urbanization, e. g., migration, mobility, anonymity, etc.

5. Physical environment, e. g., geographic or climatologic handicaps.
6. Changing modes and group conflict, e. g., with regard to sex; use of alcohol, tobacco, etc.

B. Acute.

7. Family disorganization, e. g., death of parent, non-support, incompatibility, etc.
8. Neighborhood disorganization, e. g., poor housing, unwholesome associations, etc.
9. Governmental disorganization, e. g., graft, maladministration of law and justice, etc.
10. Inadequate educational activities, e. g., amount and quality of secular, religious and vocational instruction.
11. Inadequate avocational facilities, e. g., unwholesome leisure interests and lack of facilities.

II. Factors Which Enfeeble Self-Control.

A. Chronic.

12. Inherited or acquired physical handicap, e. g., stature, deformity, constitutional weakness, etc.
13. Inherited or acquired mental handicap, e. g., feeble-mindedness, psychopathic personality, epilepsy, etc.

B. Acute.

14. Physical injury or disease, e. g., accident, tuberculosis, syphilis, etc.
15. Mental disease, e. g., psychoses, psych-neuroses, mental conflicts, etc.
16. Age and physiological epoch, e. g., adolescence, etc.
17. Personal disorganization from excesses, e. g., sex; use of alcohol, narcotics, etc.
18. Ignorance, e. g., lack of sophistication, faulty perspective, etc.

We concur in the position taken by Dr. Cyril Burt that these causes of delinquency are far from peculiar to delinquent persons and situations. "With children of the same social class," says he, "identical conditions may co-exist without plunging them into a criminal career. It must, therefore, as a rule be either the number of factors, or the particular combination of them that renders delinquency a probable result."

C. The Work of a Child Guidance Clinic

We made some reference, it will be recalled, in a previous lesson, to the mental hygiene movement and to the activities of the modern child guidance clinics. These clinics combine the services of the physician, the psychiatrist, the psychologist, and the psychiatric social worker. Their primary function is to diagnose and treat cases of conduct disorder in children. They are usually

maintained in connection with public schools, juvenile courts, hospitals, universities, etc. They are strictly scientific in their procedure and are sometimes organized to promote research and the training of workers. Cases coming before these clinics are usually referred by judges, social workers, teachers, parents, etc. Each case is exhaustively studied from the following standpoints:

Family background,
Home conditions,
Physical history,
Present physical condition,
Intelligence,
Special abilities or disabilities,
Temperament and character,
School attainment,
Occupation,
Recreation and leisure activities,
Life history,
Delinquency,
The child's own history, etc.

It has been found that it is far more efficient and humane to deal with children's misconduct in this scientific way than to resort to the old, dubious process of punishment. Next in importance to the advent of the juvenile court itself in the treatment of juvenile delinquency is the development of the modern child guidance clinic, with its scientific analysis and treatment of the causes of misconduct.

Questions

1. What are the essential conclusions of Dr. Healy in regard to the causes and cures of delinquency?

2. Why is it important to accurately discover the causes of delinquency?

3. What is a juvenile court? How does it differ from any other court?

4. How much juvenile delinquency is there in your community? Is it increasing or decreasing? Can you get any reliable statistics on the subject? Why not?

5. Is there a juvenile court serving your community? Is it strictly modern and forward-looking? Does the judge employ scientific methods in determining the causes and treatment of delinquency in the children who come before him? Why is not your community more up-to-date in this respect?

6. Outline a program for the prevention and treatment of delinquency in your community.

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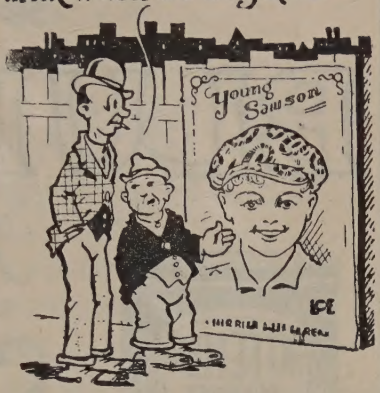

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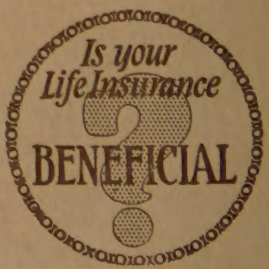

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